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THE GRIEVANCES OF THE FRENCH-CANADIANS.

BY ONE OF THEM.

THE *Providence Visitor*, a weekly Catholic newspaper edited by the Rev. Cornelius Clifford, "which represents the interests of the Catholics of Rhode Island," published on November 23rd an editorial article*) which seems sorely out of place in a paper so highly recommended by the Right Reverend Bishop of Providence "to the attention and good will of the clergy and laity" of his Diocese. In truth, it were difficult to crowd in so short a space more erroneous information and more misleading statements.

The *Visitor* claims to "have received news from Rome that the Memorial prepared by the Congress of French-American Catholics, who met not so long ago at Springfield, has been presented to the Holy Father, who ap-

parently 'reserves his decision on the subject.' "

As a matter of fact, the Springfield Congress prepared no memorial; it simply drew up a set of resolutions embodying a general statement of the conditions which had led to the calling of this meeting, and authorized its Executive Committee to appoint a Permanent Commission, which, in due time, shall lay before the proper authorities a memorial "setting forth the grievances of the French-Canadians with regard to the administration of their parishes," supplemented by "all the necessary statistics therefor." This Permanent Commission held its first meeting on December 12th, more than two weeks after the publication of the *Visitor's* article. It would appear, therefore, that the *Visitor's* "news from Rome" was a little premature, to say the least. But perhaps the *Visitor* has only reference to the resolutions adopted by the

*) The article was reproduced in part and commented upon approvingly by the Catholic Columbian (Dec. 7th), a journal not otherwise addicted to Americanistic notions.—A. P.

Springfield Congress. Even then, the writer has good cause to believe that the editor of the *Visitor* is laboring under a delusion.

These resolutions had not been officially presented to the Holy Father at the time the *Visitor's* article was penned. It took the organizers of the Springfield Congress two years to bring that movement to a successful issue. They did not expect that a condition of affairs which has been growing from bad to worse for thirty years, more or less, could be righted in a day. There was no particular reason why they should use the cable to lay the resolutions of the Congress before the Holy See. Haste too often makes for waste. They could afford to bide their time, waiting patiently until they had the assurance that the "statement of their spiritual needs" would reach the ears for which it was intended. All ways lead to Rome, but they do not all lead to that humble apartment from which the Vicar of Christ ever and anon turns a watchful eye upon His Church. Ergo, the readers of THE REVIEW will not be surprised to learn that if the Holy Father had taken cognizance up to November 23rd of the resolutions passed by the Springfield Congress, it must have been through the kind offices of some unknown sympathizer—or otherwise.

The *Visitor* "has every sympathy with the legitimate aspirations of the 'exiles' who prepared that statement of their spiritual needs to the Holy See."

Indeed! What then can be the "legitimate aspirations" of these "exiles," unless it be the enjoyment of those "inalienable rights"—among them "life, liberty and the pursuit of happiness"—which the Constitution guarantees to all who take up their abode in these United States? And on what authority does the *Visitor* term "exiles" those who "prepared that statement"? We happen to know that the members of the Committee on Resolutions who had the most to do with the drawing-up of the statement alluded to are American-born. Since the Springfield Congress, the Chairman of this self-same Committee has been honored with a nomination for mayor of his native city,

the third largest city in the very State in which the *Visitor* is published.

We ourselves have no compunction in confessing to having seen the light in a State which, although it boasts of Plymouth Rock, had a son of the mother-country of our forefathers for its first Catholic Bishop. And there were quite a few other such "exiles" at the Springfield Congress.

The *Visitor* "regrets, in common with many of its French-American co-religionists throughout New England and the Middle States, that the framers of the Memorial were allowed to strike so aggressively national a note in lifting their cry."

In how many cases can a physician diagnose a disease correctly unless the patient has himself explained his ailments? Perhaps the French-American Catholics who went to the trouble and expense of sending some 750 delegates to Springfield in the early days of October, are as good judges of their "spiritual needs" as the handful who think as the *Visitor*. If there is any doubt about the matter, why not have recourse to a plebiscite? We have seen what little credence should be attached to the *Visitor's* Roman news; is it not natural to suppose that its information regarding the sentiments of "many of its French-American co-religionists," etc., is not above suspicion?

The *Visitor* goes on to say:

"We have maintained again and again in these columns, and we shall repeat the contention as often as may be necessary, that the *national spirit is the greatest obstacle to the spread of true Catholicism that the Church has ever encountered in her long history*. To insist, as some of the Springfield delegates did, that the preservation of orthodoxy among our immigrant Canadian population can only be accomplished by perpetuating their native language and their purely local customs in public devotions and in social life, is to take a narrow and intolerant—we would even say an ignorant—view of the character of our Catholic faith" (The Italics are the *Visitor's*.)

If the editor of the *Visitor* will take the pains to look up the resolutions passed at Springfield, he will find that the Catholics of

French-Canadian extraction "demand the right to be attended to by priests of their nationality, not purely from national considerations, but because their religious interests imperiously demand it." Did it ever occur to the Rev. Cornelius Clifford that the great problem before the Catholic Church in America is not so much "the spread" as the preservation of "true Catholicism"? It will be too late to lock the stable-door after the horse is stolen. Take good care of the eggs and the brood will look out for itself. Writing in the *Boston Transcript* (July 31st), under the caption "The French-Canadians of New England," Mr. William Frederic Osborne †) says:

"It is not hard to understand why even thoroughly Americanized French-Canadian parents should let their affection for old Québec prompt them to send their children north for a training that will certainly serve as a counterbalance to some not wholly desirable influences in their present environment."

And again (August 7th):

"The ordinary French-Canadian hasn't much to say about France, but he is as loyal to Québec as the Swiss to his native hills. This is one of the most lovable points about a really attractive race. Toward each other they are remarkably affectionate. To be bred in the same village is assurance of intimacy. But they are mistrustful of the outsider, until sure of their man. I have never made up my mind whether this is an affair of religion or of nationality."

"They are kindly and hospitable, and above all a devout race. I doubt if there are better Catholics in the world than the French-Canadians. I had an idea, certainly not quite unfounded, that large numbers, especially of the men, were drifting away from the fold. I believe, though, that the shadow of their own—not, mind you, Irish Catholic—churches falling across their thresholds, and the moving about of priests of their own stock, are rapidly and effectually checking that. I suspect that they still drift away from confession

and communion more in the West, where there are not so many French-Canadian churches or priests. The women, for their part, are peerless daughters of the Church."

But to return to the *Visitor*:

"The Holy Father, it is said, intends to put the matter in the hands of one of the French cardinals; but it is also said that he has no intention whatever of permitting a recrudescence of Cahenslyism under a new guise."

Quod est demonstrandum!

"The real remedy for the Springfield 'grievances' will be found in accepting all sensible American customs and in submitting in a perfectly loyal and Catholic spirit to the members of the hierarchy whom God has appointed to rule His Church in a free land."

Mr. Osborne says (*Boston Transcript*, August 7th):

"To conclude this little analysis of the French-Canadian temperament, let me say that there are two classes of these people here in New England. So far as the observer is concerned, they stand apart with complete distinctness. The one consists of the older generation, the more illiterate, and the poorer, who are to all intents as they were in Canada, who intend to return there, and who, to the crack of doom, will remain Canadian—'du poil aux pattes.' The other is made up of those you meet down town, in the restaurant shoulder to shoulder with the rest of the world, with a substratum of the courtesy and loquacity of the race, but thoroughly Americanized, looking back, as I said, with a sort of bland and not unloving tolerance on the old life, but totally enamoured of the new."

"The French-Canadians of the six New England States and of New York are shortly to meet in convention. I am inclined to think this will be a most important meeting—that it will, in fact, mark an epoch in the history of French-Canadians in this country. The immediate object of the gathering is to impress upon the Pope—who will be waited on by a delegate bearing an address from the convention—the desirability of providing Canadian parishes throughout with Canadian priests. There has for a long time been con-

†) Professor of English in Wesley College, Winnipeg; the son of a Protestant minister, born and reared in Ontario and himself a Protestant.

siderable tension" between the Irish and the French-Canadian Catholics. The Canadians are seized with the notion that the Irish priests are after all the plums. They think that if His Holiness sends Italian priests to America to look after Italians, they, too, should be provided with clergy of their own blood."

Yet the *Visitor* is of the opinion that "to set up differences, 'to create divisions' may be quasi-patriotic, but it is not Christian, and will bring no blessing to the 'faith' in its train."

And now for the "pièce de résistance":

"If the immigrant could be induced to show

half as much trust in the genuineness of our Catholicism as he does in the genuineness of our dollars, there would be little talk about 'rights' or disabilities."

In cauda venenum!

Does it not stand to reason that the "immigrant" would show more trust in the genuineness of *their* Catholicism, if they devoted less time and thought to the reaping-in of his dollars, and more to the study of his spiritual needs and the best means of ministering to them?

Le tout respectueusement soumis.

J. ARTHUR FAVREAU.

Worcester, Mass., December 5th, 1901.

THE CATHOLIC CHURCH AND THE INDIANS.

THAT the government has made a mess of it in attempting to educate Indian children with a view to civilizing them, is the conclusion reached by the Commissioner of Indian Affairs, as set forth in his annual report to Congress. We learn from that report that there are 113 boarding schools for the Indians, with an average attendance of something over 16,000 pupils ranging from 5 to 21 years of age, who have been brought together from the cabin and the tepee. Education, to be of any value to these children of parents who are emerging from the nomad state, should be of a character to make them self-reliant and self-supporting. The training these young Indians receive has just the opposite effect. It makes them dependent and leaves undeveloped whatever natural abilities they may possess for wrestling with the difficulties with which they will have to contend later on in life.

We can not better describe the wrong done the Indian youth under the guise of kindness than by quoting from Commissioner Jones' report. Here is his description of the way the Indian lad is trained for roughing it later on in life:

"The Indian youth finds himself at once, as

if by magic, translated from a state of poverty to one of affluence. He is well fed and clothed and lodged. Books and all the accessories of learning are given him and teachers provided to instruct him. Matrons wait on him while he is well, and physicians and nurses attend him when he is sick. A steam laundry does his washing, and the latest modern appliances do his cooking. A library affords him relaxation for his leisure hours, athletic sports and the gymnasium furnish him exercise and recreation, while music entertains him in the evening. He has hot and cold baths and steam heat and electric light, and all the modern conveniences. All of the necessities of life are given him and many of the luxuries. All of this without money and without price or the contribution of a single effort of his own or of his people."

Is it any wonder that a young man sprung from a race that has always been averse to manual labor should be utterly demoralized by such a system of coddling?

When his so-called "education" is completed he returns to his early surroundings, where he finds everything the reverse of what he has been accustomed to. He has no real training for what should be his life work. He

is not a good Indian in the sense that he knows how to earn a livelihood as his fathers did before him, nor is he, thanks to his "education," fit to be a farmer or a mechanic. He is simply in a fair way of becoming a first-class loafer.

We learn from Commissioner Jones that in the last twenty years fully \$45,000,000 have been expended by the government in turning out these specimens of demoralized Indians, whose number is estimated at 20,000. We have the authority of the Commissioner for the statement that if the present rate of expenditure be continued for another twenty years it will take \$70,000,000 to make useless loafers of the next generation of our Indian wards. What else can we expect from these young Indians, who are more sinned against than sinning? The Commissioner of Indian Affairs tells us that the "education" they receive at the cost of so many millions to the government has the tendency "to encourage dependence, foster pride, and create a spirit of arrogance and selfishness." Surely that is not a desirable moral outfit for a young man, be he Indian or white, to begin the battle of life with. It will be a piece of incredible folly on the part of the United States government if in the next twenty years it spends the enormous sum of \$70,000,000 in demoralizing Indians by thus handicapping them in their youth.

The other day the Catholic archbishops of the United States dealt with this important question at their meeting in Washington. To those who are familiar with the Indian question it is known with what injustice Catholic Indian schools have been treated. Anti-Catholic bigots, wholly ignoring the good work done by these schools in the cause of civilization, made an outcry against government aid to them. As Senator Vest put it in a speech delivered in the United States Senate on April 7th, 1900, these bigots "believe that an Indian child had better die an utter unbeliever or an idolator, even, than to be educated by the Society of Jesus or in the Catholic Church." As a sensible person, Senator Vest did not take this view. He recognised that the winning

of the Indians to civilization was what the government was most concerned with.

If the Catholic Church, who fifteen hundred years ago tamed and civilized the Goths and Vandals, who had broken up the Roman Empire, can make the wild Sioux or Apaches embrace civilisation, she ought to be allowed to do this good work. Senator Vest took the common sense view of the question when he said on the floor of the Senate:

"I look upon this as a man of the world, practical, I hope, in all things, and especially in legislation, where my sphere of duty now is. I would give this question of the education of Indian children the same sort of consideration that I would if I were building a house or having any other mechanical or expert business carried on. I had infinitely rather see these Indians Catholics than to see them blanket Indians on the plains, ready to go on the warpath against civilization and Christianity."

The man who spoke in this way knew from personal experience whereof he was speaking. He had seen and examined for himself the practical effects of Catholic education, so far as the Indians were concerned. As a member of the Senate Committee on Indian Affairs, he was assigned to the duty of examining Indian schools in Wyoming and Montana. This is his testimony after a careful personal examination: "I did not see in all my journey, which lasted for several weeks, a single school that was doing any educational work worthy of the name of educational work unless it was under the control of the Jesuits."

Senator Vest found schools with 1,500 enrolled, and not ten in attendance, except on the days when the Indian agent distributed free meat, when every one of the 1,500 put in an appearance. He also found schools conducted by broken-down Protestant ministers and politicians receiving \$1,200 a year, with a house free, for work which was shamefully neglected. To what extent this neglect was carried may be judged from this extract from Senator Vest's speech: "When I cross-questioned them (the ex-Protestant ministers and the broken-down politicians) I found their ac-

tual attendance was about three to five in the hundred in the enrollment." The whole Indian system was simply a huge bunco game practiced on the government, which had to foot bills for which it and its Indian wards received no proper equivalent.

After examining the condition of the schools managed by broken-down Protestant ministers and politicians, Senator Vest turned his attention to schools under Catholic auspices. He tells us that he found that the Jesuit missionaries among the Indians had grasped the true meaning of education, so far as the red man is concerned. "They established," says Senator Vest, "a different system, separating the boys and girls, teaching them how to work, for that is the problem, not how to read or spell, nor the laws of arithmetic, but how to work and get rid of the insane prejudice taught by the Indians from the beginning, that nobody but a squaw should work, and that it degrades a man to do any sort of labor, or in fact to do anything except to hunt and to go to war."

A generation or two of this sort of education, and the red man will be a totally different being from what he is to-day. Wherever the Catholic Church has had an opportunity of bringing her moral influence to bear upon savages, she invariably has uplifted them. In dealing with our own Indians she is simply duplicating what she has done in so many other lands. If anti-Catholic bigots, who have made a muddle of the whole Indian business, fail in their endeavors to impede her in her noble mission, the Catholic Church will eventually place the Indian on a high plane of civilization. What she has already accomplished is a guarantee of what she can do in the future. Senator Vest has witnessed some of the fruits of her benevolent influence upon our Indian tribes, and thus testifies to them:

"The Jesuits have elevated the Indian wherever they have been allowed to do so without interference of bigotry and fanaticism and the cowardice of the insectivorous politicians, who are afraid of the A. P. A. and the

votes that can be cast against them in their districts and States. They have made him a Christian and a workman able to support himself and those dependent upon him. Go to the Flathead Reservation, in Montana, and look from the cars of the Northern Pacific Railroad, and you will see the result of what Father De Smet and his associates began and what was carried on successfully until the A. P. A. and the cowards who are afraid of it struck down the appropriation. A few years ago on my way through to the Pacific coast I stopped over to see that school. They heard I was coming and met me at the depot with a brass band, the instruments in the hands of Indian boys, and they played without discrimination 'Hail Columbia' and 'Dixie.' I went up to the mission and found there these Indian boys making hats and caps and boots and shoes and running a blacksmith shop and carrying on a mill and herding horses and cattle. The girls and boys, when they graduated, inter-marrying, became heads of families as reputable and well-behaved and devoted to Christianity as any we can find in our own States. They were Catholics. That is a crime with some people in this country."

What a picture this of the results of true education. Those Indian boys whom Senator Vest found making hats, caps, boots, and shoes and carrying on a blacksmith shop may not be able to play a game of football as well as the graduates of the Indian school at Carlisle, but they have been trained in a school in which they have learned the lesson that to work is man's duty. Having learned that lesson they have placed their feet on paths that will lead them and their children's children to the most advanced civilization.

While the government is spending millions on a system of education which, according to the official report of the Commissioner of Indian Affairs, does not educate, it would be a pity if anti-Catholic bigotry should succeed in depriving the schools that are really civilizing Indians of government aid.—*Freeman's Journal*, Nov. 30th.

REFORMING THE LANGUAGE.

TWO OPPOSING VIEWS.

I.

Prof. Alexander H. Chamberlain of Clark University, Worcester, Mass., in writing to *Science* on the English language and its modifications says:

"Phonetic spelling must triumph in the end, and as complete a victory waits for free speaking and free writing—i. e., language untrammelled by grammatical artificialities. Not a backwardlooking Volapük, but English with its face to the future, foreshadows the true world-language. Phonetic spelling has already made a good beginning, which suggests the possibility of similar intentional reforms in English grammar."

Prof. Chamberlain contents himself with specifying "certain ameliorations of grammar, which, perhaps, may serve, like the ten 'rules' for amended spelling proposed in 1883 by the English and American Philological Association, or the list reported by the American Committee in 1886, as starters for more ambitious movements of reform."

The list is as follows:

1. Drop the so-called subjunctive mood altogether. It is moribund in much of our best prose, and can be allowed to die out of our poetry with no injury to rhyme or reason, strength or beauty.

2. Drop inflected forms for the past tense and past participle, making all new verbs, whether introduced from foreign tongues or made within the language itself, conform to the type of hit, let, etc. In America, in particular, drop gotten.

3. Avoid the use of differing forms for verb and noun. Follow the model of boycott, under 'rule' two.

4. Avoid the use of plural forms of nouns, making all new substantives, whether borrowed from other languages or born of the mother-tongue, conform to the model of sheep, deer, etc.

5. Avoid the use of Greek or Latin names for "new things." Follow the good example of certain scientists, and name them after their discoverer, the place of origin, etc. Make new words here conform to the model of gatling, ampere, and the like.

6. Avoid the feminine forms of nouns previously employed with reference to males, letting the thought control the grammar. Drop particularly authoress, poetess, etc.

7. Avoid forming adverbs by inflection, using for all new words of this class the same form for adjective (or other word) and adverb.

8. Omit the conjunction that wherever possible. For example, in such cases as "I know that he is dead."

9. Use but and as as full-fledged prepositions.

10. Drop whom, using who for both cases.

11. Ceasing the attempt to distinguish between who and that and that and which, let the fittest survive in each instance.

12. Use the pronouns compounded of self and their plurals both as subjects and objects.

13. Drop the apostrophe in the possessive case.

II.

The conservative view is thus stated by Horace White:

There have been many attempts to better the poor old English language, which all of us, so reformers insist, write and speak in a wasteful and illogical way. These well-intended efforts have been quite unsuccessful, and the language continues to run its old disreputable course. This has not deterred the well-known ethnologist, Prof. Alexander H. Chamberlain of Clark University, from offering his programme of reform.

Professor Chamberlain believes that "phonetic spelling must triumph in the end, and as complete a victory waits for free speaking and free writing—i. e., language untrammelled by grammatical artificialities." To this end

he makes thirteen specific recommendations, looking towards simplification.

The suggestion of such definite reforms presupposes some power which is able to enforce them. The reformed spelling in Germany has made gradual progress, chiefly because a large number of scientific journals adopted it simultaneously. In this fashion "tho" and "altho" are beginning to get a standing in the language, and the unsightly "thru" is used by certain journals which ought to know better. The American Science Association has decided, in a number of cases, to drop a superfluous e in its publications, writing iodine, chlorine, etc. Minor changes in orthography can always be compassed if sufficient authority can be brought to bear, and if Noah Webster's authority was enough to carry the day for "or" against "our" in honor and the like, the consensus of a handful of monthly magazines and a score of prominent newspapers could certainly carry the day for these minor changes in spelling. Whether it would be worth the while is quite another question; for it is to be feared that the English language is beyond hope.

What the theorists, like Professor Chamberlain, fail to do is to determine just what the English language which is to be reformed means to the average English-speaking person. If it means spoken English, then there is no escaping the contention of the great phonetician, Dr. Henry Sweet, that every person should spell as he pronounces. Our books according to their authors' pronunciations, should be read in the nasal twang of New England, the mellow drawl of the South, or the rasping utterance of the West. But as a matter of fact, does not each of us understand by the term English something which includes everything from the Irish brogue to the Chinese Pidgin English, but is better and other than all the sub-varieties which it includes—in short, literary English, the language of Shakespeare and of King James's translators of the Bible? If this is what all of us mean by English, and if we constantly refer the language we hear to the language we see in our mind's eye, the cause of the re-

formers is hopeless in the extreme, for there is bound up in this visible language a whole series of associations of the most durable sort. Language is not, as the reformers vainly imagine, an individual possession, but a corporate tradition. Righteousness is not the way the first man in the street acts, nor is the English language merely the individual manner of speech of Tom, Dick, and Harry.

It is the ignorance of so fundamental a fact which sets amiable persons of severely logical bent upon such wild-goose chases as endeavoring to impose upon the great reading public those methods of phonetic notation which have a limited usefulness for the study of foreign languages and the recording of dialects. There is no arguing with these persons, and they are, in fact, generally condemned out of their own mouths. If Professor Chamberlain really desires the desuetude of so valuable a stylistic resource as the "moribund subjunctive," the subjunctive might retort in a swifter and nobler phrase than Professor Chamberlain would let us use. "Though he slay me, yet will I trust in him." Would any one really prefer in this case, "Though he *should* slay me"?

Just how insensible the promoters of these reforms are to the instinct which the cultivated have for the look of the English language is best shown by an example. Here, then, is the first stanza of Shelley's beautiful song, "To Night," both in "reformed" English and in "unreformed" English:

REFORMED ENGLISH.

swiftle waok ouvhædhæ westæu weiv
spiritæv naît—
autævdhæ miste iystæen keiv—
whær aoldhæ loqæn(d) loun dei lait
—dhau wouvest drymzæv joien filæ—
—whic meikdhiy terebolen diia—
swiftblydhai flait—

UNREFORMED ENGLISH.

"Swiftly walk over the western wave,
Spirit of Night!
Out of the misty eastern cave,
Where all the long and lone daylight,
Thou wovest dreams of joy and fear,
Which make the terrible and dear,—
Swift be thy flight."

These extracts bear their own lesson, but fully to grasp their significance it should be realized that Professor Sweet presents this

version of Shelley not as an ideal example of phonetic spelling, but as a compromise calculated to allay the apprehensions of those who are wedded to the old illogical English.

It may also be recalled that the minor reforms which have had a partial success in France and Germany have not been generally extended to the classics in those languages. Some instinct tells intelligent publishers that the slightest tampering with the text of Goethe or of Molière is in the nature of a profanation. A revolutionary change is, in the nature of the case, impossible in language. The "thos" and "thrus" may possibly make their way, though we doubt it; but no combination of authors and publishers could effect any such transformation as would be necessary to bring English spelling and pronunciation together. No newspaper or book which made the attempt could weather the ridicule and indignation it would arouse.

Letters to the Editor

Dealers in Church Goods.

TO THE EDITOR OF THE REVIEW.—*Sir:*

At different times some of your readers protested against clergymen and religious dealing with Jewish firms handling church goods, and whilst I think they were right on general principles, I am nevertheless inclined to think that in reality there is very little actual difference between them and some of our Catholic church goods men. "Business is business" seems to be the only motto for them, and even when the firms are composed of ecclesiastics, you sometimes get no better treatment from them than from a Jew or a Gentile firm. These sentiments I have heard expressed by more than one priest, and I venture to think that more than one of your clerical readers will agree with me. It is not necessary to go to a Jew firm to get cheap goods and high prices, and it is possible to get fair value at moderate prices even from a Jew. If our Catholic dealers would all be reliable, there would be no chance for the Hebrew, hence I think all this hullabaloo is, to say the least, a little one-sided. People will deal where they think they are treated best, and that is all there is to it

TH.

ARCHAEOLOGY.

THE RESULTS OF EGYPTIAN EXPLORATIONS.—At the recent meeting of the Egyptian Exploration Fund in London, Professor Petrie stated that during the past year "the continuous order of seventeen kings had been established," adding that "the very foundations of Egyptian history have been settled in a manner which has hitherto seemed entirely beyond hope." The historical character of the supposed mythical Mena has been demonstrated: "We have seen and handled the gold, the crystal, the ivory with his name and engravings; and even the kings which went before him are better known to us by actual objects than are half the Saxon kings of England. No such complete materialization of history has been obtained at one stroke from any other country or age." The next work before the Fund is the excavation of the great temple site of Abydos, the ground of the earliest temple, that of Osiris, "the great relic which drew around it the burials of the historic times," and possibly those of the earliest dynasties. The site is about 500 feet by 1,000 feet, and its excavation will occupy some three years.

Professor Petrie closed his address with a review of what has been accomplished since he first began work in Egypt twenty-one years ago. The monumental history has been carried back to the very beginning of the written record, which has been entirely confirmed; and, beyond all that, the whole course of the prehistoric civilization has been mapped out, for perhaps 2,000 years, more completely than has been done for such ages in any other land. The connection with Europe—of which twenty-one years ago there was no trace earlier than the Ptolemies—has been led back to the first dynasty, and "Egypt is the sounding-line for the unmeasured abysses of European history."

Begin; to have begun is half of the work. Let the half still remain; again begin, and you wilt have done all.—Ausonius.

The Religious World.

...Domestic...

Magr. O'Gorman, Arch-
bishop of Manila?

We reproduce with-
out comment two
items which have late-

ly appeared in the newspapers and which seem to have some connection with one another.

The first is from a Roman letter to the N. Y. *Freeman's Journal* (Dec. 7th) and reads thus:

"Another very important change may now be made public. The Archbishop of Manila has resigned his charge into the hands of the Holy Father, who has been pleased to replace him by a well-known prelate of Western America. Perhaps the name will be telegraphed across the ocean before this letter is published in the *Freeman*, but in the mean time I am forbidden to announce it. The appointment will cause considerable surprise, but it will be regarded as a very excellent one, and the prelate in question will have a splendid field for the exercise of his diplomacy and pastoral zeal."

The second is a special despatch to the St. Louis daily *Globe-Democrat* (Dec. 12th) as follows:

"Sioux City, Ia., December 11th.—There is a well authenticated report that Rt. Rev. Thomas O'Gorman, Bishop of Sioux Falls, S. D., is to be made Archbishop of Manila.... Bishop O'Gorman is a personal friend of President Roosevelt and most intimate friend of Archbishop Ireland, of St. Paul. He has been Bishop of Sioux Falls since 1896, having formerly been connected with the Catholic University, Washington. In an interview over the telephone to-night he denied the report as far as any knowledge he had of the proposed change."

[According to other papers, Bishop Montgomery of Los Angeles is the man selected for Manila.]



.... We see from a Western exchange that a new religious body has been organized in San Francisco. In the belief that there are

denominations enough, this is to be an "undenominational" body, with no test of dogma, but with the Sermon on the Mount and the Beatitudes as the confession of faith. Seceding clergymen from the evangelical faiths and others dissatisfied with existing denominational conditions are the organizers. They call themselves "Christian Comrades," and their movement the "New Evangelism." With the enthusiasm of reformers, they believe that they have started a movement towards non-sectarian Christianity, and they are to push it with all of the zeal, but none of the sensation, of the Salvation Army. They intend to conduct not only a church, but all the institutions of the Salvation Army, such as rescue work, care of the suffering, and publications setting forth their objects. In connection with their other activities, they will run some sort of a business, partly, they say, to pay the first costs of the movement, and partly to give an example of how commerce can be carried on through Christian principles.

...Foreign...

The Re-Union of the
Churches.

A few years ago it was the dream of certain enthusiasts that by a recognition of Anglican orders by the Pope, the whole of England might, as a body, be led back to its old allegiance, Rome. Rome decided that the Anglican orders were invalid, and ever since the hope of Christendom to see England once more Catholic rests on individual conversions. Of late the *Vérité Française* has published a remarkable series of letters on the re-union of the Oriental churches with Rome, and there we meet with the old expectation of a return *in globo*. The writer even deprecates any attempt at the conversion of individuals. In No. 3,037 of the *Vérité* he says:

"I am far from asking the Catholic missionary to reject the very rare cases of Orthodox Christians who come to him with a load of real and serious doubts. But I dare tell him: Do not carry on a propaganda among the Greeks. Do not seek to draw them indi-

vidually to Catholicism. Do not tear up the old and venerable church which they love so tenderly and profoundly. If you do, you will rouse against you and Catholicism the most ardent, the best and most respectable of their feelings."

The writer then declares how drawing little children by means of candy or simple people by other crooked ways to Catholicism is working into the hands of Protestants with their larger chunks of candy, etc.... He does not even want to listen to the complaints of certain souls that find in their church-service no satisfaction for their aspirations of piety.

"Let us not confound," he continues, "as superficial Catholics too often do, the deeper causes of the schism with the difference in customs and discipline, that exist between the two churches. Neither should we, as a means of persuasion, abuse their miseries and shortcomings, due only to circumstances or bad times. Nothing is accomplished by adducing the benefits of frequent communion, such as it obtains with us, but is almost impossible among the Greeks; nor by opposing the resourceful abundance of a spiritual direction in our Church to the dearth of which the Orthodox complain. There have been times and places in which frequent communion was as rare in the Catholic Church as it is to-day among the Greeks. And up to the present we have still nominally Catholic countries, where the clergy is neither fit nor anxious to consecrate itself to a conscientious guidance of souls; in certain colonies the fulfilling of the Easter duty is almost impossible. Have we, therefore, to quit the Catholic religion?"

"The Greek Church has the means of sanctification; she has the seven sacraments, an admirable and absolutely Catholic liturgy, that is altogether sufficient to nourish piety. She has nothing in common with the sterility of Protestantism that has lost all sacraments save baptism. What the separated Greek church lacks is not wanting to her faithful, adherents individually, as the sacraments are lacking to a Protestant. The only question that in reality divides us, the supremacy of the Pope is hardly ever placed before the

simple Christian. Any one but a priest or theologian can perceive it only by a deeper study of history. Hence I think that, instead of filling souls with aversion against a church of whose authority they have never doubted, we should show them how they can find in it the life-giving Christian sap and encourage them to profit by it. Having become fervent in their orthodoxy, they would be nearer to, not farther from, Catholicism; for only the love of God can make them triumph over certain remembrances which centuries of trials have rendered as it were sacred. Look at Newman and other great converts of our times; when they wished to perfect their church and thereby to perfect themselves, they approached Catholicism without knowing or willing it, rejecting in the beginning even the very idea of such an approach."

The writer once more gives it as his opinion that to draw a soul to embrace Catholicism by motives not essentially Catholic is labor lost. He wants the Catholic missionaries among the Greeks to work for the salvation of the dispersed Catholics and the conversion of the Turks, but hopes to draw the heads of the Greek church towards Rome by more sympathy and a more generous attitude towards them in their difficulties.—J. F. M.

At the Conference of Catholic Colleges held last May at Ushaw, in the course of a discussion on Dr. Casartelli's paper pleading for the adoption of the Italian method of pronouncing Latin, the Bishop of Southwark remarked that even in France this "Roman" pronunciation was gradually becoming popular. In confirmation of this fact we learn that the *Vérité Française*, of Paris, lately published an article by the Abbé de la Guéronnière, which indicates that a movement is going on among the clergy of the Diocese of Coutances, in Normandy, for the abolition of the French pronunciation of Latin and its replacement by the Italian system. The reform movement is said to be gaining ground in France. The Abbé lays down seven simple rules of pronunciation according to the actual Italian method.

Literary Notes.

L'Intervention du Pape dans l'élection de son successeur. Par M. l'abbé G. Peries. Paris. Roger and Chernoviz. 2 francs.

The question discussed in the present volume of the indefatigable former Professor of the Washington Catholic University is: May the Pope appoint his own successor? Catholic canonists and theologians do not agree. There are three answers given to this question: 1. Victoria, Martin de Ledesma, Vasquez, and Boncina assert that the Pope can name his successor, always validly, though licitly in extreme cases only. 2. Suarez and others concede the right to the Pope in exceptional cases of necessity, but say it would be unjust and disastrous should it be made the rule. 3. With Cajetan, Torquemada, Bellarmine, and many others, Dr. Peries contends that the Pope has the right to direct the method of electing his successor, by fixing the time, place, and rules to be observed, but denies him absolutely the right to name his own successor.

The arguments for his thesis he draws in the first part of the book from history; in the second part, from reason; and, although the accumulation of proofs makes his answer very plausible, yet the evidence is not so stringent as to render the opinion of his opponents entirely improbable.

Any one wishing information on the question will find in this latest work of Dr. Peries a rich source, as it abounds in pertinent quotations from numerous authors. It is to be regretted, however, that the German quotations are marred by so many misprints.—J. F. MEIFFUSS.

The Little Imperfections. By the Rev. Frederic P. Garesché, S. J. (B. Herder, St. Louis.)

All good Catholics can be heroic in any great stress, but it is the little, trivial every-day faults which mar the finest characters, and anything which treats of these small faults should appeal to earnest minds.

This book, adapted from the French by Fr. Garesché, is exceedingly sensible and clever

in an ascetic way, which is by no means unnecessarily severe. Those who read it can not fail to be grateful to the providence which "rescued these letters from a heap of rubbish destined for the fire."—M. F. N.-R.

[Rev. Fr. Meiffuss, in a note on this same book, says it deserves special recommendation to priests who are directors of sodalities, affording them a variety of useful topics for their sermons and addresses.

There is also a German edition of this useful booklet, edited by Rev. P. Tilmann Pesch, S. J., under the title, 'Der Christ im Weltleben und seine kleinen Unvollkommenheiten.' B. Herder. Price 50 cts.]



A LIST OF NEW BOOKS.

[This list is published with the purpose of announcing important new publications of special interest to Catholic readers. B. Herder, 17 S. Broadway, St. Louis, Mo., supplies the list and has the books in stock.]

- The Catholic Church from Within.* By Lady Lovat. \$2.50.
- The Only True American School System.* By Rev. Thos. J. Campbell, S. J. Doz. net 40 cts.
- Meditations on the Duties of Religious.* Net \$1.50.
- Meditations on the Great Mystery of the Incarnation.* By St. Alphonsus. Net 60 cts.
- Communion-Day.* Fervorinos before and after. By Rev. Matthew Russell, S. J. Net 60 cts.
- Henry Schomburgk, Kerr, Sailor and Jesuit.* By Mrs. Maxwell Scott. \$2.50.
- St. Francis of Assisi in the World.* A Drama in three acts, by Rev. A. Dekkers. Net 45 cts.
- A Girl of Galway.* By Katharine Tynan. Net \$2.25.
- Miss Varney's Experience.* By Eleanor C. Donnelly and Mary G. Kilpatrick. \$1.
- A Stormy Life.* By Lady Fullerton. (Cheaper edition.) 75 cts.
- Too Strange not to be True.* By Lady Fullerton. (Cheaper edition.) 75 cts.
- Mrs. Gerald's Niece.* By Lady Fullerton. (Cheaper edition.) 75 cts.
- Rules and Constitutions of the Sisters of Mercy.* Net 50 cts.
- A Course of Religious Instruction for Catholic Youth.* By Rev. John Gerard, S. J. Net \$1.
- Treasure of the Cloister.* [Prayer book for Religious.] Flexible leather. Net \$1.10.
- Juvenile Round Table.* Stories, Illustrated. \$1.
- First Religious Instructions for Little Ones.* By Rev. Albert Schaffler. Net \$1.25.
- General History of the Christian Era.* Vol. II: The Protestant Revolution. By A. Guggenberger, S. J. \$1.50.
- Scripture Manuals for Catholic Schools:* The Gospel according to St. Mark. By Rev. S. F. Smith, S. J. 95 cents.
- The Liturgical Year:* Time after Pentecost, vol. IV. By Rt. Rev. Dom Prosper Gueranger. Net \$1.75.
- The Marriage of Laurentia.* By Marie Haultmont. Net \$1.60.
- The King of Claddagh.* A story of the Cromwellian occupation of Galway. By Thomas Fitzpatrick. Net \$1.25.
- Sermons;* by the Mt. Rev. Dr. Moriarty. 2 Vols. Net \$4.75.
- Gems from Geo. H. Miles.* Edited by Rev. Thos. E. Cox. Padded leather, gilt top. \$1.
- In a Walled Garden.* By Bessie Rayner Belloc. Net \$1.25.
- A Passing World.* By Bessie Rayner Belloc. Net \$1.25.
- By the Grey Sea.* Net 60 cts.

Photograph of Members of the 2nd Eucharistic Congress. *2

EDUCATIONAL TOPICS.

The Curse of Education. A recent book by a Mr. Gorst, under the title 'The Curse of Education,' brings a terrible indictment against present methods and tendencies in modern education. It is extreme in its views, but nevertheless has a solid substratum of truth, too much indeed to be relished by the faddists who now hold the reins. He describes some of the results as "Flourishing Mediocrity," "Square Pegs in Round Holes," "The Destruction of Genius," "The Greatest Misery of the Greatest Number," "The Output of Prigs," "Boy Degeneration," "Mental Breakdown," etc.

Dr. Pallen, in the *Pittsburg Observer* [No. 28], comments thereon sanely and strongly as follows:

"These results are true enough as education is now organized in its defective secularism. In other words, it is imperfect education that brings about these disastrous effects; it is education without the wheel of morality, education without religion. The radical fault in the educational system of the day is, that it holds up education as an end in itself, as the panacea of all human ills, the summum bonum of the race. As a result it is neither prudent nor discriminate in its administration and its application. It begets a false notion of life and an ideal utterly incompatible with the conditions and circumstances of the vast majority. It therefore breeds discontent, fosters unrealizable aspirations, both crude and cruel. It is an insane system, i. e., it breeds unsound minds. Instead of giving balance to character it unsettles and distorts it. Hence the round pegs in square holes, degeneracy and mental breakdown with all the other attending ills, which Mr. Gorst rehearses. But this by no means leads to the conclusion that education in itself is a curse. To train and develop human faculties and powers, to form and guide character with discretion and prudence as a means to higher ends is a blessing to mankind. This can not be done without religion as the informing spirit of the process. It is in this essential

point that secularized education makes its dismal failure and leads to the abnormalities which Mr. Gorst stigmatizes so vigorously, and it is this aspect of the question he misses in his criticism. Nevertheless he has done a good service, though he swings to an extreme in his indictment, in bringing out the most pernicious results of the modern perversion of education. Religion in education, as in all else, can alone make the crooked way straight, and when men abandon God in their intellectual life, they will in turn be left by Him to their own vain devices, leading to that abyss which is the darkness of a blinded understanding."

... CHURCH MUSIC ...

Cardinal Satolli explained recently to a correspondent the principal difficulties in the way of the removal of bad music from the church. "First," he said (v. *Pittsburg Observer*, No. 28) "the taste of the people has become vitiated; second, the rectors are often convinced that the churches would be deserted if the present florid music were replaced by the severe liturgical chant; and, third, the great body of choristers who make their livelihood by the present kind of music, and who are either unwilling or unable to adapt themselves to Plain Chant, must be reckoned with. But you may say that we are making progress in the right direction in Rome."

The Fleming H. Revell Company of Chicago is now publishing a 'Twentieth Century New Testament,' for which a revision of the old version has been going on for eleven years. It is written in modern English.

When extracts from this Chicago translation were published in London recently, the *Evening News* commented on the work as follows:

"In Chicago even the masterpiece of literature is not sacred. Twenty misguided inhabitants have just issued a translation of the New Testament into modern American. Such an atrocity almost makes one sigh for a few hours of the Inquisition."

SCIENCE AND INDUSTRY.

Anti-Vaccination. Here is a chance for those who are continually criticizing

THE REVIEW'S opposition to vaccination to earn a snug sum. In *Vaccination*, the monthly journal of the Anti-Vaccination Society of America (Terre Haute, Ind.), Vol. IV, No. 8) one of the vice-presidents of that Society, Dr. M. R. Levenson, whose address is 81 Lafayette Ave., Brooklyn, offers to pay \$1,000 to any person who can explain:

"1. What is it that is put into the blood of the vaccinee when he is vaccinated, either with 'pure calf lymph,' or with 'arm to arm' lymph.

"2. What is the process which then takes place in the blood of the vaccinee whereby it is pretended that such vaccinee is thereafter protected from smallpox?

"3. That the introduction of the 'vaccine virus' into the organism can be so governed and controlled to prevent its producing septicemia?"

We take this opportunity to recommend anew to our readers the work and publications of the Anti-Vaccination Society of America, of which Mr. Frank D. Blue, 1320 N. 12th St., Terre Haute, Ind., is the efficient Secretary. The recent wholesale slaughter of innocents by vaccine virus here in St. Louis, in Camden, N. J., in Milan, Italy, and elsewhere ought to open the eyes of even the most prejudiced to the deadliness of this damnable practice of modern "scientific medicine."

INSURANCE.

Secretary of State Nichols, who is head of the Insurance Bureau, has determined to limit the number of fraternal orders doing business in Washington to those which can make a satisfactory showing of resources and assets. Some orders are reported to be in excellent condition and conducted on business principles. Others have not made a sufficient showing of assets and will be forced to discontinue business after January 1st.

MISCELLANEOUS.

We take the following from the *Chicago Mail Order Journal* (vol. IV, No. 12):

"Has the American press become so inoculated with the love of money that it has lost all respect for its moral principles? It seems so, by the appearance again in the metropolitan newspapers, of the conspicuous advertising of that arch-medical fakir of modern times—Weltmer, and his magnetic treatment.

"There was some excuse for publishers to accept this advertising before the Postoffice Department exposed Weltmer's incapacity to accomplish any cures (unless it was to relieve the sick of their surplus cash). The spirit of justice which permeates the American people and press is accustomed to give everyone the benefit of the doubt until it is proven by law that a scheme is fraudulent.

"The law has not only proven Weltmer to be a fakir, but Weltmer and his partner have proven the law just, by confessing their guilt before a United States judge and throwing themselves upon the mercy of the court to secure a lenient sentence. Notwithstanding all this, publishers welcome Weltmer's business with open arms, because he has the money to pay for large space. They assist him by circulating among their readers freely and unrestrainedly his large announcements, to continue to make the sick sicker and fools more foolish, and to aid him to put in the grave both feet of those who have now but one there...."

"In Chicago the press has raised a great hue and cry about the divine (?) healer, Dowie. They have heaped upon him the most virulent attacks that words in the English language could frame. This seems to be because Dowie is not as shrewd a fakir as Weltmer. If he was, he would follow Weltmer's method and advertise extensively. He would thus gain immunity by silencing the press, and would not receive the scathing denunciation that the press gives him on every side. Dowie is unlike Weltmer. Dowie claims to cure through a divine assistance. Weltmer rises above God himself, by claiming to perform what the Maker has delegated to no one but himself."

NOTES AND REMARKS.

Next week's issue will be the last of volume VIII, since, for convenience sake, we have decided hereafter to begin each volume with the first issue in January and to conclude it with the last December number.

On Jan. 2nd THE REVIEW will not be published. No. 1 of volume IX. will appear, D. v., in a somewhat reduced form, with a colored cover, on the ninth of January.

Next week's edition will contain the general alphabetical index for volume VIII.



In the review of 'Psallite' in our last the price was wrongly stated. The hymn book 'Psallite' by Alexander Roesler, S. J., 12mo, vi and 222 pages, retails for fifty cents; the Organ or Harmonium Accompaniment to the same by L. Bonvin, S. J., oblong quarto, 76 pages, cloth, costs \$2 net. Both books are publications of B. Herder.



We suggest that a year's subscription to THE REVIEW would make an appreciated Christmas present for an intelligent friend. In that way you may delightfully recall to him or her your interest fifty odd times between now and next Christmas. For two dollars you can have a pleasant remembrance of yourself thus recalled every week. If you like THE REVIEW, the people you like are apt to appreciate it too.



It is pleasing to learn that one of the "Ripper" bills passed by the "gang" in Pennsylvania has been declared unconstitutional by the Supreme Court. The word ripper is applied to any measure passed by the legislature for the purpose of ousting local officers elected by the people for a definite time, when the gang can not wait for the legal expiration of their terms. In such cases they "rip" the law and the institutions of the State as a butcher sticks a pig. They ripped the cities of Pittsburgh and Scranton in this way successfully

in the persons of their chief magistrates, and they attempted to rip Philadelphia in the persons of her principal tax officers. The object which the gang had in view was not only to get possession of the patronage of the Board of Tax Revision, consisting of fifty-four assessors and a large clerical force, but also (as the *Ledger* thinks) "to increase taxation to meet the vast increase of the city's current obligations growing out of bad government, not by frankly raising the tax rate, but by the indirect and less noticeable method of increasing valuations, with shrewd discriminations in favor of machine-followers." In other words, they intended to "make it hot" for the reformers by increasing their taxes.



The *Catholic Journal of the South* [No. 24] asks Bishop Byrne to make Memphis, instead of Nashville, the seat of his Diocese, because Memphis is a bigger and more important city. Our simple contemporary believes there is "nothing prohibiting a bishop from making his home in whatever part of a diocese he may desire, or deem most appropriate and convenient."

The editor of the *Journal* ought to study up Canon Law a bit.



The New York *Press*, copied by the *Mirror* of Dec. 5th, pleads for the restoration of what in these regions was known as a "bit," elsewhere a "shilling." It says:

If the government will restore the Pine Tree shilling it will save many of us financially and morally. The shilling of New York and North Carolina is what we need in the shape of a subsidiary coin. It was worth 12½ cents. When two of anything are worth a quarter, the charge for one is 15 cents. With a 12½ cent piece we would save 2½ cents every time we made such a purchase. A 15-cent piece would be in the way. We tried a 20 cent piece for three years and retired it because it was too nearly the size of the quarter. In the rush of business it was often worked off for the quarter. The 5 cent nickel is fit only for paying fares on elevated roads

and surface lines. Copper cents are useful for buying newspapers and fooling women into the belief that they are securing tremendous bargains at 99 cents. Yes; this two-for-a-quarter business is an outrage. Give us a coin to halve the quarter—eight to the dollar. Then see us lay up treasure.



The *Iowa Catholic Messenger* (Dec. 14th) says:

"Our friend Preuss is running the ritual of the 'Catholic Elks' as a serial. Why he has it 'in for' the 'Catholic Elks' is not disclosed—no more is the source from which he gets the ritual. Who are the 'Catholic Elks,' anyway?"

This query as well as a number of other newspaper flings with regard to the same subject, and diverse letters received recently by the editor of THE REVIEW, will be treated in a future issue.

To-day we will only state that the Rt. Rev. Bishop of Belleville had absolutely nothing to do with our publication of the extracts from the Ritual of the "Catholic Elks," which, we are told by several "Knights of Columbus," is that of their Order.



Judge Talty, of the local Circuit Court, handed down an opinion the other day in the divorce suit of Jennie M. Thiebaut against Albert F. Thiebaut, dismissing the case and stating, according to the *Globe-Democrat* (Dec. 12th), that too many marriages nowadays were of the "experimental" character.

The judge is right; but he should have added that our lax divorce laws, so utterly unworthy of a nation claiming to be Christian, instead of discouraging the pernicious tendency to "experimental" marriages, practically encourages and furthers it.



The Germanic Museum Association at Cambridge, Mass., has issued a circular setting forth its aims, which are to parallel the Germanic Museum at Nuremburg, the Swiss Museum at Zürich, the Hotel de Cluny, and the like national collections. What is typical

and characteristic will be sought in preference to what is striking, and contributions to a collection illustrating, through objects of art and industry, the history of civilization among the Germanic peoples (including England of the Anglo-Saxon period), are requested from "all those who care for the ideals of German culture." Membership is open to every one on payment of the prescribed fee (annual, two dollars; life, twenty-five). The President is Carl Schurz, and the Treasurer, Frederic S. Goodwin, No. 183 Essex Street, Boston.



The esteemed *Catholic Columbian* has a new idea. It thinks [No. 48] "that every priest of tried virtue and long service in [the ministry should fittingly be clothed with the full powers of sacred orders," i. e., receive episcopal consecration.

Between the *Ave Maria*, which wants no honorary or titular bishops at all, and the *Columbian*, which advocates the elevation of practically every senior clergyman to the episcopal dignity, the Roman authorities will have a time of it—or rather a hearty laugh if these papers are read in the Vatican at all.



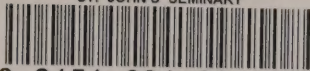
TRAVELLER'S PRAYER.

Sanctus Gabriel cum Maria,
Sanctus Raphael cum Tobia,
Sanctus Michael cum omni coelesti hierarchia,
Comitentur nobiscum in via.



Among current newspaper flings at the fair sex is a story of a husband and wife who, while driving in an Eastern city, turned the corner into a narrow street and encountered a heavy wagon. There was no room to pass, and the lady, in toplofty tones, demanded that the teamster go back. The husband mildly suggested that it was difficult for the man to back his horses out of the way, but madam was determined. Finally the teamster said: "Never mind, mister, I'll back out. I'm sorry for you. I've got a woman at home just like that."

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